HEAVENS HAPPINES:

OR

A briefe Epitome of the blessed and happy estate of Gods Saints in heauen, vnfolded vnto us.

Psal. 87. 3.

Glorious things are spoken of thee, O City of God.

Psal 16. 11.

In thy presence is fulnesse of ioy, at thy right hand there are pleasures for euermore.

The tenth Edition.

With a short discourse of the markes of Gods Children.

2 *Cor.* 5. 1.

For we know, that if our earthly house of this Tabernacle were dissolued, we haue a building of God, a house not made with hands, eternall in the heauens.

Matth. 25. 34.

Come ye blessed of my Father, inherit the Kingdome prepared for you, from the foundation of the world.

Very comfortable and commodious for all the Children of God, to comfort themselues against all the troubles of this life.

Printed at *London* by *I. Beale*, for *Robert Bird*, and are to be sold at his shop in S. Lawrence lane at the signe of the Bible. 1632.

To the Courteous Reader.

GEntle Reader, I pray thee accept a ſmal token of my Loue, value not the heart according to the greatneſſe or ſmallneſſe of the worke: onely taſte and trye, and I aſſure thee (gentle Reader) there ſhal redound from theſe few notes ſummarily comprized to comfort this thy poore ſoule withall. And albeit (gentle Reader) the Treatiſe be but ſmall, yet I trow not altogether fruitleſſe: and eſpecially if after tryall, thou make the true vſe vnto thy ſelfe, thy kinde acceptance of this ſhall be a meanes to beget another. So wiſhing Gods grace and bleſsing to thee & al thy beſt endeauors: Farewel.

HEA-

William Clarke
his Booke December 10. 1633.

HEAVENS HAP-PINES.

TO bee plaine in words, certaine in sense, and short in writing; I wil briefly shew as plaine as I may, and that but in briefe:

The blessed and happy estate of Gods children in the kingdome of heauē, in part collected out of the pure fountaine of most holy writ.

To describe the glorious ioyes of Gods Saints in heauen, as they are in themselues, it farre surpasseth all the vnderstanding of Angels and Saints in heauen, and men on earth, for their hearts to conceiue and their tongues to expresse and vtter: for Saint Paul saith, That eye hath not seene, not eare heard, neither hath entred into the heart of man, the things that God hath prepared for them that loue him. 1 Cor. 2. 9.

Much more therefore is it farre aboue the reach of my slender capacite, and shallow apprehension to conceiue and apprehend those glorious ioyes of heauen, that the Saints shal enioy in heauen,

That this may the better appeare, viz. the blessed estate of Gods Saints in hea-

uen; let theſe two illuſtrations ſerue for vnfolding of it.

1. The place where the Saints ſhall bee poſſeſſours of this glory: and that is, in the preſence of God in the kingdome of heauen.

2. The continuance and perpetuity of this glory of heauen.

Illuſtration. Now to deſcend to the precedent preſcription afore notified, & ſo to begin with the firſt, the place where this ioy is; and that is, in the preſence of God in heauen, the which makes Gods Saints moſt bleſſed in heauen: For the Scripture ſaith, In the Pſal.16,11. preſence of God is fulneſſe of ioy, and at his right hand is pleaſures for euermore. For the fountaine of all ioy is in the preſence of *Auguſt.l.de trin.ca.13.* God. To which purpoſe one ſaith well; This onely ſight of God (ſaith hee) is our happineſſe. This ſight of Gods preſence in the kingdome of heauen, is the thing that of it ſelfe alone is able to giue perfect contentment vnto our ſoules: for all the ſweetneſſe and pleaſantneſſe of creatures, may well giue delight to the heart of man, but it can neuer wholly ſatisfie and fill it. Oh how much more then ſhall the full preſence of God delight vs, that containeth in it ſelfe the perfection of all good things? and if the ſight and beholding of creatures bee ſo glorious, oh what a glory ſhall it bee to behold

that

that diuine face, that moſt bright light, and the moſt excellēt beauty of Almighty God, in whom all beauty doth ſhine? God hath imparted certaine ſparkes of beauty vnto his creatures, thereby to draw vs to the conſideration and loue of his owne beauty, whereof the other is but a ſhadow: euen as a man finding a little iſſue of water may ſéeke out the fountaine thereby, and finding a ſmall veyne of gold, may thereby come to the whole Mine it ſelfe: But we like Babes doe delight our ſelues onely with the fayre couer of the booke, and neuer conſider what is written within. In all fayre creatures that God hath created for man to behold, he ought to read this leſſon (ſaith one) that if God could make a peece of earth ſo fayre and louely, with imparting into it ſome ſparke of his owne beauty: Oh how infinite fayre is hee himſelfe, and how worthy of all loue and admiration? and how happy ſhall wée poore wretches bée, when wée ſhal come to enioy this happy place of Gods preſence, whereof now all creatures doe take their beauty. Oh what a glorious ſight ſhall it be to vs poore wretches, to behold that glorious eſſence, ſo wonderfull, ſo ſimple, that wée ſhall ſée him as hee is?

A leſſon to be read in the beauty.

1 Ioh. 3, 2. Mat. 17, 4.

At S. Peter, in the time of our Sauiour Chriſts transfiguration here on earth, was

so ravished and bereaved of his senses as it were with the glory thereof, that hee desired no other dwelling then that: Oh how glorious shal wee thinke the estate of the Saints of God in heauen is, that shall enioy the glorious company of the whole Trinity in glory? Oh who would not now wish to be transferred from death to life, that he might enioy such a glorious presence? And if the face of Moses here on earth shined so bright, and that beholding but the back parts of Gods glory the children of Israel were not able to behold him for glory, but he must haue a vayle before his face, because they were not able to behold the most resplendent glory of his face: Oh what a glory shal they enioy, that enioy the brightnesse of Gods glory wholly, and enioy his presence continually? If we doe undergoe so many afflictions here in this life, and all to enioy some pleasures here on earth, the which are mixed with innumerable griefes: O what afflictions, what crosses, or troubles shall wee thinke too much to beare, to enioy such true and perfect felicity, that is not intermixed with so much as one drain of sorrow with it.

Exod. 34. 33, 34, 35.

Oh why should not we hunger and thirst to taste of such felicity? All our ioyes here on earth, are but such as are conceiued by the

the Creature, and therefore not the fulneſſe and perfectneſſe of ioy: Oh what ioy thinke we then ſhall there be in heauen, which is conceiued by the Creator himſelfe: Surely, ſurely, wee muſt needs thinke that it far ſurpaſſeth any ioy that is conceiued by the weakneſſe of Man.

Oh then why ſhould not we hunger and thirſt, now to taſte of his perfect Ioy:

If the Queen of Sheba when ſhe had ſéen all the honor and magnificence of Salomon, ſhée ſaith with admiration, happy are thy men, happy are theſe thy ſeruants that ſtand euer before thee, and heare thy wiſedome: Oh how happy ſhall they bée, who ſtand before Almighty God, who is bleſſed for euermore, to ſee and behold his glory in heauen. 2 Cro 9. 7, 8.

Now concerning the place of Gods Saints in Gods preſence in heauen, it will the better appeare, if theſe particulars bee rightly and duely weighed, and ſeriouſly conſidered of vs: to wit.

1. In the place of Gods preſence, wée ſhall know the Lord perfectly, although our knowledge of him here in this life bée but in part, but in the life to come, wée ſhall know him as wée are knowne. One ſaith well, heare his words what hée ſaith: *We ſhall (ſaith he) know the very ſecrets and iudgements of God, which are the depth 1 Cor 13. 12. *Chap. 36. Soliloqu. S. Auguſt.

without bottome; alſo the cauſes, the beginning of ſpringes, and ending of Creatures; where wee ſhall know the power of the Father, the wiſdome of the Sonne, and the goodneſſe of the holy Ghoſt; ſo far forth as we are able to apprehend him.

2. 2. Wee ſhall know one another in heauen, as the Scripture ſaith that Adam knew his wife, ſaying, This is a bone of my bone and fleſh of my fleſh: thus did Peter know Moſes and Elias, in the Mount: and alſo the Rich man in hell, much more in heauen.

Gen. 2, 23

Luk. 16, 23 24.

3. 3. Wee ſhall loue God perfectly, for the infinite cauſes as wee ſee in him, and our Companions as our ſelues; and that alſo for the ſame, for which wee are loued: albeit while we are in this vale of teares, our loue to God is but in part, and mixed with many blemiſhes; but in the place of Gods preſence, our loue ſhall be perfect.

4 4. Wee ſhall praiſe God without weariſomnes, when we are in this place of Gods preſence; ſing HALELVIAH, with praiſe and thankſgiuing in the kingdome of heauen for euermore as it were with a new ſong; the which wee are very ſoone weary of here below, or of any good exerciſe in this life, by reaſon of our corruption.

Reue. 7, 9, 10, 11, 12. and 14, 3.

5 5. Who ſhall keepe a perpetuall Sabbath with God in the kingdome of heauen. And

Ia. 66, 23.

it

it ſhall come to paſſe, that from Sabbath to Sabbath ſhall all fleſh come to worſhip before mée, ſaith the Lord.

Eſa.49 10. 2Sa.16,7. Eſa.25,8. Reu.8,16, 17.&21,4.

6. Wée ſhall bee deliuered from all the miſeries of this life, when wee are in the place of Gods preſence, viz. From all calamities, and ſickneſſe, paines, labours, reproches, and mockings of wicked wretches in this life; and from all the prouocations and allurements, temptations, ſnares, and ſtratagems of the Diuell, and the paines of Hell for euer.

7. Wée ſhall when are in the place of Gods preſence in heauen, haue our Will wholly renewed to pleaſe God in all things without detraction whatſoeuer.

Iude.6.

8. Wee ſhall neuer fall away from God when wee are in the preſence of God in heauen: for then wee ſhall be farre more ſurer to ſtand for euer than the Angels, and Adam in Paradiſe; being in that place of Gods preſence, reſerued in heauen for vs; which is kept by the power of God moſt ſure, which is layd vp for them that feare him.

2Pet.2.4. Gen.3. 1Pet.1,4,5. Pſa.31,19, 20.

9. God will bee all in all vnto his Children in heauen; for what good thing ſoeuer that the heart of man can wiſh, that will God do vnto his children: there if we deſire Wealth, God will be Wealth vnto vs: if

1 Cor.15, 28. Luk.12.2. Ioh.14.2. 1Pet.1,5.

Honour

Honour and Pleaſure, God will bee Honour and Pleaſure vnto vs; yea, all in all vnto the Saints in heauen: nay euery child of God ſhal haue a kingdome which withereth not.

Pſal.16.11 & 36.8,9. & 31.19. Eſa.49.10. & 58.10. and 4.64.

10. We ſhall by enioying the place of Gods preſence, haue more ioy than our Soules can wish or deſire for: We ſhall as it were be ouer-ioyed with the ioyes of heauen, and throughly ſatisfied with them: they ſhall be ſatisfied abundantly with the fatneſſe of thy houſe, and thou ſhalt make them drinke with the Riuers of thy pleaſures, for with thee is the fountain of life, in thy light ſhall we ſée light.

2 Illuſtration.

2. The continuance and perpetuity of this glory: and this is for euer in heauen. Oh vnſpeakeable felicity, which were able alone to cauſe vs euen to cry out and deſire that al manner of tribulations & afflictions, paines and labours, might powre downe vpon vs as thick as raine, that we might ſerue and praiſe Almighty God in this tranſitory life as we ought day and night, who is to beſtow ſo great and ineſtimable benefits vpō vs in the euerlaſting life to come: this great glory of the Saints in heauen ſhall endure ſo many thouſand yéeres as there by Starres in the firmament, yea a great deale longer: it ſhall endure as many hundred thouſands

of

of yeeres, as there haue fallen drops of water vpon the earth and ſea; yea and a great deale longer: it ſhall endure ſo long as God Almighty himſelfe ſhall endure, which ſhall be euerlaſting, world without end. (The Lord ſhall raigne for euermore, thy Kingdome is an euerlaſting Kingdome, and thy Dominion endureth throughout al generations.) One ſaith, * when man reaſoneth of eternity, a blind man ſpeaketh of light: for how can thoſe Meditations that are bounded within the limits of finiteneſſe, comprehend that which is infinite and eternall: * yet as the heathen know that there is a God, though they know not what a one he is: ſo may our hearts be able to conceiue that the ioyes of heauen are infinite & eternall, although they be not able to comprehend the nature of this infiniteneſſe and eternity. One ſaith well, * Oh ioy aboue all ioy, paſſing all ioy, without the which there is no ioy: when ſhall I enter into thee, ſaith the Father, when ſhall I enter into thee to ſee my God that dwelleth in thee: O Kingdome euerlaſting. Oh Kingdome of al eternity, Oh light without end, Oh peace of God that paſſeth al vnderſtanding, in which the ſoules of the Saints doe dwell, where there is an euerlaſting Crowne of glory vpon their heads: Where they ſhall poſſeſſe

Ex. 15. 18. Pſa. 16. 11. & 46. 10. & 102. 12. 26. & 145. 15.

* *Mor. lib. 26. cap. 27. B. Greg.*

* *Cic. de le. lib. 1.*

Cap. 19. Soliloquior S. Auguſt.

ioyes

ioyes vnſpeakeable, and ſorrow and mourning ſhall flye away: Oh how glorious a Kingdome is thine, Oh Lord, wherein all Saints doe raigne with thee for euermore: Oh Kingdome of eternall bliſſe, where thou, O Lord, the hope of all Saints art, and the Diadem of all their perpetuall glory, receiuing them on euery ſide. This made a learned Father of great renowne willingly to ſuffer all the miſeries of this life, yea, the paines of hell daily if might be, with contentednesſe, ſo that he might obtain this glory of heauen. This made Ignatius, S. Pauls ſcholler ſay, Fire, gallowes, wilde beaſts, breaking of my bones, quartering of my members, cruſhing of my bones, all the torments of the diuels of hell vpon mee together, ſo that when I dye I may enioy this treaſure in heauen. It is recorded of one * Thebrotus, when he had read the booke of Plato, of the immortality of the ſoule, was ſo rauiſhed therewith, that immediatly he caſt himſelfe downe headlong from a high hill into the Sea, to ſee the Elizian Fields, as they call it; and that reading this booke of naturall Philoſophie. Oh then how much more ought the moſt ſweet promiſes of the Goſpell, and the true knowledge of Chriſt and his heauenly kingdome cauſe vs to giue vp our liues for his ſake,

Serm. 13, de Sanctis, S. Auguſt.

S. Ierom. in Catal. Scri.

* Vid. Tuſc. qua lib. 3. Lactant. in lib. 3, 6, 3.

euen

euen to the death, for the enioying of this euerlasting Kingdome, which shall neuer haue end, which is a place of infinite pleasure: as one saith wel, that the ioyes of heauen are so many, that they cannot be numbred; of such eternity, that thy are without end; so precious, that they cannot be estimated; so great that they cannot be measured: for no mã knoweth it, but he that enioyeth it. And speaking of this transitory life, saith well, this life saith he, is a moment of time, whereof all eternity of death and life to come dependeth; if it bee but a moment, the ioyes thereof must nèeds bee momentany; & miserable is that ioy which hath an end: but the ioyes of heauen are so great, so permanent, & so perfect, that nothing can bee added vnto them, nor takẽ away from them, for they are perpetuall and euerlasting. *S. Ierom.*

Seeing that Gods Saints are so happy and blessed in Heauen, as hath beene briefly shewed in part before; in respect of the place where the Saints are partakers of this glory, & in respect of the eternity of the ioyes of Heauen;

Oh let the meditation of this, aboue all things in this world prouoke vs, first, to embrace that most happy and blessed counsell of our most blessed Lord and Sauiour Iesus Christ, to seeke the Kingdome of heauen, *Vse. 1.* Mat. 6, 3.

heauen and the righteouſnes thereof, euery one would willingly enioy the Kingdome of heauen, but this cannot be except we embrace the righteouſneſſe thereof.

Num.23.10 Balaam may cry, Oh that I may die the death of the righteous! but all in vaine, except he endeauor to liue the life of the righteous: heauen is a glorious place, and it is reſerued for them that feare the Lord, and Pſal.32.19. truſt in him: the ioies thereof are the Crown 2 Tim.4.6. of righteouſnes, which ſhal not bee ſet vpon the head of thoſe that haue made themſelues the baſe ſlaues of the diuell, to doe his wil; ſhall the wicked prophane Sabbath-breaker, the couetous earth-worme, the beaſtly drunkard, the vile ſwearer and ſwaggerer, yea, all thoſe rabble of wicked curſed caitiffes of the diuell, that doe mocke & ſcoffe at God and his children, yea and at all goodnes, and doe follow this their trade of ſinne with all greedines? Oh how ſhall any one of theſe thinke euer to enter into the Kingdome of heauen, bee with Gods Saints in glory euerlaſting?

But theſe vile caitiffes may well aſſure themſelues, as yet whilſt they remaine in a Eph.4.9. their ſinfull courſes to perſiſt in ſin a with all greedineſſe, that they haue no part nor b Act.2.21. portion in this matter: b as S. Peter ſaith 1 Cor.15. to Simon Magus, c Fleſh and blood cannot

not enter into the Kingdome of heauen: *d* nay none of those filthy wretches can euer come to heauē, to the blessed estate of Gods Saints, *e* vnlesse they be washed and sanctified, *f* regenerated and borne againe of the Spirit of God. *g* Oh then let all these poore wretches inuocate God by earnest prayer, and cry mightily vnto him, *h* that it would please him for his Christs sake, that their sinnes might be blotted out, *i* and that the thoughts of their hearts might be forgiuen *k* and that with all expedition, whilst it is called to day, *l* lest sodain destruction come vpon them. *m* And be cast into a fornace of fire, *n* euen to vtter darknes, where shall bee weeping & gnashing of teeth, *o* prepared for the diuell and his angels. *p* To conclude this vse with that of the Apostle, if we be risen with Christ, let vs seek those things that are aboue, & not the things on the earth, &c

d Re. 21.8 27. and 22. 10. Gal. 5. 19, 20, 21.
e 1 Cor. 6. 9, 10, 11.
f Ioh. 3. 3. 5
g Ion. 3. 8.
h Act. 3. 15.
i Act. 8. 22.
k Heb. 4. 7.
m Mat. 13. 42.
n Mat. 8. 12 and 20. 30.
o Mat. 25. 41.
p Col. 1, 2, 3, 4.

Vse 2.

It the estate of Gods Saints bee so blessed, &c. Oh let the meditation of this encourage vs to embrace that blessed counsell of the Apostle, to be patient in tribulation? Now for to moue vs to be patient in trouble, there needs no other motiue to induce vs to this, but that which was aforesaid, viz. the happy estate of Gods Saints in heauen, seriously weighing what the Apostle saith, that the sufferings of this present

Rom. 11, 21

Rom. 8.

time

time, are not worthy to be compared with the glory that shall bee reuealed vnto vs. And if this will not moue vs to bée patient in tribulation, which is sufficient to moue vs: yet let that which the Apostle hath, incite vs thereunto, where he saith: But when wee are iudged, wee are chastened of the Lord; that we should not be condemned with the world. For as the Physicians do sometimes cast their patients into some fit of an Ague, to deliuer them from a more dangerous sicknesse; so Almighty God doth many times inflict vpon his children, some temporall affliction, that hée may deliuer them from eternall damnation in hell.

1 Cor. 11, 32. *Similie.*

S. Austin. One saith well; heare his words what hée saith, Here burn mée Lord, here slay me Lord, to spare mée hereafter: do what thou wilt Lord with my body, so that thou wilt spare my soule: For the Prophet saith by God, I haue afflicted thee once, & I wil not afflict thee again; there shall not come from mee a double affliction. Another saith well, * The Lord, sayth hée, spareth some for a time, that he might punish them for euer, and chasteneth some for a time, that hée may spare them for euer. Besides the Scripture setsit forth vnto us, *he deserueth not to tast of the sweet, that will not tast of the sowre.

Nahum. 1, 9, 12.

S. Gregory.

2 Tim 2, 12 Io. 15, 20. & 16, 33. Luk. 16, 25 * *Poet*

Let vs consider how little our afflictions

are

are in reſpect of that which God might lay vpon vs: are we euill intreated, are we detracted of our goods, are we plagued in our bodies, in our heads, in our hearts, in our bellies, with paine in one of our members? yet this is not like Iobs affliction: For he was ſmitten with biles from the Crowne of the head, to the ſoale of his feete. Is our whole body afflicted? yet is not our caſe like a Dauids, being in ſoule diſtreſſed, hee cryed out, ſayn. My ſoule trembleth within me, and terrors are come vpon me. Is our ſoule in diſtreſſe, b yet is not our affliction like thoſe which lye crying in hell with the Diuell and his angels; c where is weeping & gnaſhing of teeth, d in blacke darkneſs for euer, e and haue not ſo much as a drop of cold water to coole their tongues. Oh let vs thinke thus with our ſelues, is one member grieued? God could ſmite all: is any of vs heart ſicke? God could inlarge our hearts, and withall, our paines ſhould bee ſeuen-fold more: are we diſtreſſed in ſoule? God could giue vs ouer to f deſperation with Cain and Iudas: h are we diſtreſſed in both body and ſoule: God could throw both body and ſoule into hell fire, i where the worme dyeth not, and the fire neuer goeth out.

Iob 2.7.

a Pſal. 18. 4,5. & 55. 4. & 77. 7, 8, 9, 10.

b Mat. 26.

c Mat. 8. 12, & 13. 42 50.

d Iude 13

e Luke 16 24.

f Leuit. 26 24, 25, 26, 27, 28, 29, 30, 31, 32. Deut. 28. 15, 62, 67.

g Gen. 14. 13. Mat. 27. 3, 4, 5.

h Lu 12. 5 Mat. 10. 28

i Mat. 9. 43, 44, 45, 46, 47, 48.

Oh vnſpeakable mercy of God is this towards vs, that by thoſe afflictions hee lay-

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Let vs consider how little our afflictions

are

are in reſpect of that which God might lay vpon vs: are we euill intreated, are we detracted of our goods, are we plagued in our bodies, in our heads, in our hearts, in our bellies, with paine in one of our members? yet this is not like Iobs affliction: For he was ſmitten with biles from the Crowne of the head, to the ſoale of his feete. Is our whole body afflicted? yet is not our caſe like a Dauids, being in ſoule diſtreſſed, hee cryed out, ſaying, My ſoule trembleth within me, and terrors are come vpon me. Is our ſoule in diſtreſſe, b yet is not our affliction like thoſe which lye crying in hell with the Diuell and his angels; c where is weeping & gnaſhing of teeth, d in blacke darknes for euer, and haue not ſo much as a drop of cold water to coole their tongues. Oh let vs thinke thus with our ſelues, is one member grieued? God could ſmite all: is any of vs heart-ſicke? God could inlarge our hearts, and withall, our paines ſhould bee ſeuen-fold more: are we diſtreſſed in ſoule? God could giue vs ouer to e deſperation with Cain and Iudas: f are we diſtreſſed in both body and ſoule: God could throw both body and ſoule into hell fire, g where the worme dyeth not, and the fire neuer goeth out.

Iob 2.7.

a Pſal. 18. 4,5. & 55. 4. & 77. 7, 8,9,10.

b Mat. 26.

c Mat. 8. 12, & 13. 42 50.

d Iude 13

e Luke 16 24.

f Leuit. 26 20,25,26, 27,28,29, 30,31,32. Deut. 28. 15,16,67.

g Gen. 14 13. Mat. 27. 3,4,5.

h Lu 12. 5 Mat. 10. 28

i Mat. 9. 43, 45, 47, 48.

Oh vnſpeakable mercy of God is this towards vs, that by thoſe afflictions hee lay-

eth vpon vs, he doth vse them as meanes to deliuer our soules from hell. To conclude this vse, let that of the Apostle aforesaid, be patient in tribulation.

Rom. 12. 12

Vse 2.

2 Cor. 13. 5
Rom. 8. 17.

If the estate of Gods Saints be blessed, &c. Oh let the meditation of that which the Apostle counselleth vs to, sinke deepely downe into our hard hearts, viz. to examine our selues whether wee bee in the faith or not, and so consequently the children of God, and ioynt heyres with Christ in the kingdome of heauen.

Quest. But by what markes may wee know assuredly that we are the children of God, and so consequently heyres with the Saints in that blessed and happy estate of glory in heauen?

3 Marks of Gods children.

Answer. By these markes and Characters following.

1. Marke.
Rom. 8. 14.
Verse 16.

1. Marke is to haue the Spirit of God to dwell within vs: For as many as are led by the Spirit of God, they are the sonnes of God: the Spirit beareth witnesse with our spirits, that we are the children of God: For whosoeuer is the childe of God, doth suffer himselfe to bee gouerned, ruled, and directed by the Spirit of God, to doe as that would haue vs to doe, and to leaue vndone that which it would haue vs not to doe: and laboureth by all meanes possible to maine-

taine

taine it or retaine it.

Oh but how may we know that wee haue the Spirit of God to dwell within vs?

By these signes:

1. If we haue more care and mind of holy things, and of the seruice of God and his worship; yea a greater delight therein, than in great spoyles, as the Prophet Dauid saith. 3 Signes. 1 Signe. Psal. 119. 1 6.

2. If we haue a deadly hatred against all sinne, because it doth most grieuously offend God, grieuing at our owne beloued sinnes, more then at any thing that doth offend vs whatsoeuer: labouring to keepe our selues from our owne iniquities. 2 Signe. Psal. 18. 23.

3. By the fruits of the Spirit: but the fruits of the Spirit, is loue, ioy, peace, long suffering, gentlenes, goodnesse, faith, meeknesse, temperance; against such there is no law. 3 Signe. Gal. 5. 22. 23.

2. Marke, is a true particular faith in Iesus Christ, to beleeue in him, to apprehend the merits of Iesus Christ in particular to our selues. By this faith wee are ingrafted into Christ, as the branch into the vine, Ioh. 15, 4. 2 Marke. Ioh. 6. 16. 18, 36. Eph. 2. 8. Mat. 16. 16 Luk. 7, 50. Gal. 3. 26.

Oh but how may wee know, and be perswaded truly, that wee haue true faith in Christ? By these signes. 1 Signa.

1. Signe. If we haue *a* a purged and sanctified heart, purified and *b* cleansed from sinne, viz. ignorance, blindnesse, and impenitency, *a* Act. 15. 19. *b* 2 Cor. 6. 1. *c* Ioh. 3. 19, 20, & 12. 46.

tency, *d* the old corruption is extirpated,
1 Cor.5. 7.8. the old leuen of ſinne is purged out, *e* and
Ez.18.31 our olde ſinnes and tranſgreſſions are caſt
Ephe.4.22 away from vs, *f* and wee renewed in our
1 Theſſ. 5.23. mindes, *g* being ſanctified both in our ſoules
Pſ.61.18. and bodies throughout, *h* not remaining in ſinne.

2 Signe. 2. Signe: If wee heare the word of God
Ioh.8.47. & 10.10. with ioy, and bring forth fruits patiently
1 Ioh.4.6. with a good and honeſt heart, to practiſe it to
Mat.13.23. our liues end.
Mar.4.8. Luk.3.15. 3. Signe is, by our conſtancy and perſe-
Iude 20.21 uerance vnto the end in the truth, not to ſuf-
fer our ſelues to bée ſeduced and drawne a-
way from Chriſt, but to cleaue faſt vnto
Chriſt in all caſes, as well in aduerſity as
proſperity.

3 Marke. 2. Marke, is a diligent carefulneſſe of
1 Ioh.3.24. keeping of Gods Commandements vp-
rightly, although it bee but imperfectly and
weakely: and alſo carefull labouring to
1 Ioh.3.3. reſemble Chriſt in his humility, loue, pati-
ence, obedience, meeknesſe, long ſuffering
and ſuch like. Oh but how may wee know
truly that we keepe his Commandements?
By theſe ſignes.

2 Signes. 1 Signe. Pſa.119.6 1. If wee haue a ſpeciall endeauour to
pleaſe God in all his holy Commandements
as well as in one: then ſhall I not be aſha-
med, when I haue reſpect vnto all thy Com-
mande-

mandements. For whoſoeuer ſhall keepe the Law, and yet faile in one poynt, hee is guilty of all.

2. If wee ſerue God wilingly and freely with all our hearts, mindes, ſoules, and with all our might, chéerefully as Dauid did bid his ſon Salomon: for this is the loue of God, that we keepe his Commandements, and his Commandements are not grieuous. 2 Signe. 1 Chro. 28. 9. 2 Ioh. 5. 3.

To conclude this vſe, as it began with that of the Apoſtle, Examine your ſelues, whether you bee in the faith; prooue your ſelues, know you not your owne ſelues, how that Ieſus Chriſt is in you, except you bee reprobates? 2 Co. 13. 5.

If the eſtate of Gods Saints be ſo bleſſed, &c. Oh let the meditation of that which the bleſſed Apoſtle counſelleth vs, be embraced of vs; to wit, to groane earneſtly, deſiring to be clothed vpon with our houſe which is from heauen, for the glory of Gods Saints in heauen is infinite: *a* For there is light without darkneſſe *b* ioy without ſorrow, glory without ſhame, variety without want, beauty without blemiſh, *c* riches without corruption, and comfort without ending: *d* For the fountaine of life is there euer running, *e* the tree of life is there euer growing, *f* the Angels and Saints are there ſtill reioycing, and there glory and *Vſe 4.* 2 Cor. 5. 2 *a* Reu. 22. *b* Reu. 21. *c* Mat. 6. 20 *d* Reu. 22. 1 *e* Verſ. 2. *f* Reu. 19. 7

life is euer continuing: g there loue is ho-
Reu.14.4 verſ.5. ly, without corrupt affection: h there
Mat.22. 3. thoughts are heauenly without any carnal
Reu.19.9. cogitation: i there is the wedding feast,
Reu.9.7. & 4.4. prepared for Christ, k and his Spouse;
7.13, 4. l there are the Robes layed out, and the
Reu.7.5 & 5.9. Crownes set forth for the faithfull and E-
Reu 40.4 lect: m there are the flourishing palmes of
Reu.11. 5. peace to bee put in their hands, n and the
new song written in their hearts; o there
are the seats set vp for iudgement, p there
are the glorious Angels that shall blow the
last Trumpet, and there dwelleth God for
euermore.

Nay, this glory of Gods Saints in hea-
uen, exceeds al earthly capacity: For it is a
spiritual and eternall felicity, vnseene, vn-
heard, not to be conceiued, yet most cer-
Math.25. 4. taine, q promised & prepared for the Saints
and Gods children from the beginning of
the world, in heauen.

What man then that is young that would
not bee old, to hasten to his graue, that
his soule might enter and dwell in this
Matth.13 heauenly Countrey? What man is rich,
that would not sell that hee hath, with the
wise Merchant, to obtaine a Crowne of
glory in this heauenly Kingdome? s What
Cor.5.2. man that is poore, that would not with
Paul and the Corinthians, desire to bee clo-

thed

thed with the glorious Robes laid vp in this bleſſed Kingdome? What man ſo wiſe, that would not long to taſt of the tree of life, which is in the midſt of his heauenly Paradiſe? t What man that is ſtrong, that would not be a Pillar in this Palace? what woman that is faire and beautifull, that would not wiſh to be decked and adorned x with the morning ſtarre ſhining in this Court wich gives great grace, and glory vnto all the Saints?

t Reu. 1. 7

u Reu. 3. 12

x Reu. 1. 28

To bee ſhort, It is not to bee queſtioned, but that any one hauing an eſtate for life in land, would bee willing to ſurrender it for an inheritance; and hauing braſſe, would be glad to exchange it for gold. Our life is ſhort, our riches droſſe, our pleaſures vanity, our liberty captiuity: who then but ſhould be moſt glad to leaue this mortality, for immortall things? which are vile, for honourable? vaine, for durable? bonds, for freedome and felicity? For as no priſon is fayre, nor wilderneſſe pleaſant, no more ſhould any take delight to continue long in the priſon of this earthly body, the outward man: nor in the priſon of this world, the troubles of this life: becauſe the one is infected; and the other filled with many euils: wherefore let vs with Dauid y thirſt after God, as the hunted and chaſed Hart doth

Similie.

after

after the water-brookes: And with Saint Paul, z desire to be dissolued and to be with Christ. a Amen. Euen so come, Lord Iesus.

z Phil. 1. 13
a Reu. 21. 20.

To conclude this Ble, and [illegible] this Treatise for in this we groane, earnestly desiring to be cloathed vpon with our house which is from heauen. Now vnto the King eternall, immortall, inuisible, the onely wise God be honour and glory for euer and euer. *Amen.*

1 Cor. 5. 2.
1 Tim. 1. 17

FINIS.

after the water-brookes: And with Saint Paul, z desire to be diſſolued and to be with Christ. a Amen. Euen so come, Lord Iesus.

z Phil. 1. 23
a Reu. 21. 20.

To conclude this vse, and, also this Treatise: for in this we groane, earnestly desiring to bee cloathed vpon with our house which is from heauen. Now vnto the King eternall, immortall, inuisible, the onely wise God, be honour and glory for euer and euer. *Amen.*

1 Cor. 5. 2.
1 Tim. 1. 17

FINIS.